

Introduction to Pranavaha Srotas with Relation to the Function of Prana Vata- Review Article

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ABSTRACT

In Ayurveda, srotas is very unique concept and plays a major role to understand either the physiological or pathological. Acharyas explained purusha as assumed to be made from innumerable srotas. The equilibrium state of dosha, dhatu and mala is said to be maintain the normal health of human being. To maintain the normal healthy life cycle, body elements have to be continuously regulated, nourished, and replenished. Srotas are the channels or inner transport system of the body which is the site for the activities of other bodily elements like dosha, dhatu, mala, agni etc. Among the total 13 types of srotas pranavaha is first mentioned in all the classic because it maintain the prana support of life, carry prana all over the body and hence given the prime importance. Here an attempt is made to understand srotas regarding pranavaha srotas how prana vaha srotas related to respiratory system, cardiovascular system and alimentary canal.

KEYWORDS: *srotas, pranavaha srotas, moola sthana*

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INTRODUCTION

Ayurveda has accepted the human body to be made up of innumerable srotas (channels) which are responsible for performing all the physiological and functional activities of the body. All the dosha dhatu mala perform their normal functional activities with the help of these srotas. To understand the vyadhi lakshanas srotas is important because each srotas have their different moola and vyadhi lakshanas and which help in understanding the samprapti ghataka and to decide the treatment principles. According to Acharya charak-sravanat srotamsi i.e. sravanat iti rasadi iva poshakasya sravanat from which flow of the body substances take place or those through which materials flow in the body and structures similar to the corresponding dhatus is called srotas. According to acharya susruta, those channels which originate in hollow organ, spread throughout the body are to be understood as srotas. Charaka commentator chakrapani explained that there is special srotas for functioning of prana vayu. All vayu are circulating

through all the channel as vayu is sukshma, and laghu and enter all the sukshma margas to perform its function and maintain the support life called pranvaha srotas.

Function of srotas-
Sravana-secretion

Parinama-reproduction and recycling

Utsarjana- excretion of waste products

The normal functioning of the particular srotas is depend upon its moolasthan. Any abnormalities in these srotas ultimately can affect the moolasthan of srotas.

AIMS AND OBJECTIVES-

1. Understanding the importance of moola of pranavaha srotas
2. Different sthanas mentioned and their correlation with the modern science

3. Karma of pranavahasrotas by the different acharya and correlation with the normal physiological function

MATERIAL AND METHOD-

For this study, the basic and conceptual material have been collected from the different samhitas mainly the laghutrayee and brihatrayee i.e. susruta samhita, charak samhita and other classic with the available commentaries

DISCUSSION-

According to Acharya charaka- the moola of pranavaha sroas are located in hridya and maha srotas

According to Acharya susruta- Hridya, rasavaha dhamni

Hridya- charaka and *susruta* both have mentioned *hridya* as *moola of pranavaha srotas* because it role in *pranavahana karma*. *Hridya* is responsible for taking impure blood and propel it to lungs for oxygenation after receiving the oxygenated or pure blood, heart propels it to all the tissues. *Hridya moolam* also signifies the pulmonary arteries originating from the heart and transverse towards the lungs also account for bronchioles branching out from both the bronchi. Thus the deoxygenated blood bought by the pulmonary arteries get spread over the lung and getting oxygenated with the prana vayu carried in by bronchiole the blood goes back into the heart through the pulmonary vein

According to *Acharya sharangadhara- nabhistha pranapavana* the commentator *adhmalla* in his commentary *gudharth sandipani* describes that the *nabhisthapranapavana* means *nabhistha iti hridyastha*. Heart with vessels is called *nabhi* in ayurveda not only lung but also cardiac is responsible to fullfill the process of respiration. In *vegadharinya adhyaya hridroga* as *lakshana in srama* and *kasa vega dharana* which are having the relation with the pranavahasrotas. Thus hridya can be considered as the moolasthan of pravaha srotas.

Mahasrotas- According to acharya charaka one of the moola of pranavaha srotas which indicate that it is a large tube and large in diameter. *Acharya charaka* has mentioned *kostha* synonym of *mahasrotas*. *Acharya susruta* has mentioned *kostha* includes *amashaya, agnashaya, hridya, unduka, pupphusa* etc. there it can be considered as part of respiration. while explaining the organogenesis of body-*Acharya susruta* opines that *pupphusa* as *shonitaprabhava* and *phena* can be considered as the lightest part of blood which is rich in vayu and akasha mahabhoota by that the lungs resembles cluster of bubbles or multiple air filled sac for providing a large surface area for gaseous exchange as in alveoli. So shonitaphena prabhava indicates the functional an anatomy of lungs

Rasavaha dhamni-here the name given to the arteries which helps in taking pure and rich blood from lungs to heart and then spread to all over the body parts for oxygenation. prana reaches to all parts of the body through *rasavaha dhamni* and help to perform the normal function of the bodily tissues.

PRANA VATA-

Among the five types of vata -**prana vayu** is the most important one. .

Moordha-main site of prana vayu

Site of prana vayu-

ura-chest(thorax) includes chest organ heart and lungs

Kantha- throat, trachea or neck

Karna-ear

Jivha-tounge

Asya-oral cavity

Nasika-nose

Being related in the head it keep circulating and send the impulse through the throat, mouth, sense organ and chest encompassing all the vital organ which are located in this area.

FUNCTION OF PRANA VATA-

Special feature-

According to *Acharya susruta (su. su15/4)- purana* is the *lakshana* of *prana vata*. *Acharya dalhana, commentator of susruta samhita* explain *purana* as '*pooranam aahaarena, pranasya karma*' which means to fill the body with the food.

Anna praveshakrit- helps to intake the food inside and make it entry into the stomach easily

Functions-

Buddhi hridya indriya chitta drik- primarily located in the brain/head.

Manasa buddhi- cerebral cortex including limbic system

Indriya- sense organ motor cortex, and sensory cortex

Controller of hridya- hypothalamus circulation, water balance

Above function can be understand as the perception of sense object, the motor signal in response to the sensory signal, the thought process the intilligence and the application lead to day to day activities are controlled and governed by the *prana vata*.

Ahara pravesha /aharadi karma- Maily pushing the food down into the food pipe into the stomach i.e. process of deglutition. Brain stem- medulla oblongata degglutiton center- regulate pharyangeal and esophageal stages of deglutation. Control and

command mechanism to swallow and hold food in the gut may be lost in case of failure of prana vayu.

Nistheevana- process of salivation. Superior and inferior salivary nuclei located in the base of the brain- help in the secretion of saliva. This probably help in identifying the taste of food and preliminary digestion take place with the help of proper salivation process whereas food is mixed with saliva and lubricated and making it easy swallow to gut.

Kshavathu- *prana vayu* responsible for sneeze reflex. sneezing center is located in the rostral lateral medulla. sneezing reflex explanation- *prana vayu sthana* also mentioned as *nasika* so that can be correlated with the sneezing reflex. *prana vayu* circulating in the nasal passage identifies the unwanted entries and flushes them out.

Udgara- hikka(belching)

Nishwasa(*prashwasa uchwasadi kriya*-A. S. SU 20)- normal function of breathing. respiratory center located in the medulla oblongata. Doral and ventral part of the respiratory centres maintain the normal rhythmic of the respiration. *Prana vayu* located in the chest makes the breathing process easy by creating space for inspiration and expiration by creating movement of organs. Vasomotor center –in the medulla oblongata. Which help in to maintain the control blood pressure and heart rate and maintain the proper pulmonary circulation and cardiac circulation which lead to normal cardio pulmonary cardio pulmonary system. Also during the inspiration pure oxygen will be taken and during expiration impure oxygen will be removed from the body.

Dhamani dharana-(A. S. SU20)- control the function of dhamni oxygen is supplies to every cell. Same time carbon dioxide is absorbed by rbc. in each 100ml of deoxygenated blood 7% of carbon dioxide is dissolved in the plasma 23% combines with haemoglobin as carbonation and 70% is converted to bicarbonate ions. This carbon dioxide along with haemoglobin travel through veins -vena cava to right atrium of the heart. Then it is poured into the right ventricle the deoxygenated blood then transferred to lungs by pulmonary arteries exchange of carbondioxide and oxygen carries in the alveoli by alveolar capillary membranes. Mainly carbon dioxide and oxygen exchange occur in lung and heart. Hence it can be taken as *dhamni dharana* and also for the *moolasthanana hridaya*

Pranam cha avalambate-(*su. ni1*)- external air enter into the body and filling the entire lungs and other tissue with the air(saturating the body and cell, nutrition from food) will support and nurture the body and maintain the 13 types of prana

The *prana vayu* and its function to be understood in two ways-

Higher mental function of *prana vayu*- *murdha* perform higher function like *buddhi dharana*, *hridaya dharana*, *indriya dharana* and *chitta dharana*

Lower function –*prana vata* circulation down through trachea, salivary gland, larynx. pharynx, stomach, heart and lungs and render the function like *nesteevana*, *kshavathu*, *udgara*, *nishwasa*, and *annapravesha*

Vikrita prana vata- when the *prana vata* get vitiated it caused diseases like *hikka*, *shwasa*, *pratishaya*, *kasa* etc, pathological manifestation and the territory afflicted by the vitiated *prana vata* is predominantly by the respiratory system

CONCLUSION –

pranavaha srotas is important and main srotas in the body. It consist from nose to alveoli via- externa nares, nasal chambers, pharynx, trachea, bronchus, and bronchioles which carry oxygen or carbon dioxide to lungs. From these gases are transported to heart by pulmonary veins. From heart oxygen is supplied to all the body cells. Then gaseous exchange occur in the tissue cell level. In this process heart play very important role and mentioned as *moolasthanana* of pranavaha srotas. The gases path and exchange occur nose to alveoli, alveoli to heart by pulmonary veins. This total path includes of prana vaha srotas. Based on the different moola and the karma the karma of prana vayu the pranavaha srotas not only to be correlated with the respiratory system but also can be correlated with cardiovascular sytem and alimentary canal based on the prakrita and aprakrita karma of prana vayu.

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